1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

721 775 From Adair's account it will be seen that killing and scalping had a religious as well as a social basis, the former being the necessity the people felt themselves under—in this respect like the ancient Greeks—of placating the souls of the dead. There is every reason to think that ancient Creek belief was practically the same, but this side of the institution appears to have died first, the social advancement to be won through scalps being a more persistent motive.

361 712 In the most ancient times stockades, in which natural features were taken advantage of and which sometimes had moats, played a great part in warfare, especially in regions often harried by war parties. It is significant that the chroniclers of De Soto's expedition do not mention such structures until they reached the tribes near Tennessee River—i. e., the frontiers of the Muskhogean peoples toward the north.[54] In this quarter they were probably subject to incursions of Cherokee, Iroquois, and Shawnee and other Algonkian peoples. Stockades were again found along Alabama River, and from thence to the Mississippi—i. e., on the western Creek boundary. Ulibahali and a deserted town near it were stockaded, also Mabila, Chickasaw, and Alibamo.[55] The following description of a stockade is given by Ranjel:

"Three days march southeast of Tuasi (Tawasa) and two days before they came to Talisi (Tulsa) the Spaniards "came to an old village that had two fences and good towers, and these walls are after this fashion: They drive many thick stakes tall and straight close to one another. These are then interlaced with long withes, and then overlaid with clay within and without. They make loopholes at intervals and they make their towers and turrets separated by the curtain and parts of the wall as seems best. And at a distance it looks like a fine wall or rampart and such stockades are very strong."[56]

Similar to this is Elvas's account of the stockade of Ulibahali. "The fence," he says, "which was like that to other towns seen afterwards, was of large timber sunk deep and firmly into the earth, having many long poles of the size of the arm, placed crosswise to nearly the height of a lance, with embrasures, and coated with mud inside and out, having loopholes for archery." [57]

Methods of constructing fences of this character were well known throughout the Southeast, and Le Moyne gives what purports to be a picture of one seen in Florida, though it appears to be utterly unreliable.[58]

411 When De Soto and his companions entered the temple, or rather ossuary, of Talimeco they found there "breastplates like corselets

[54] Bourne, Narr. of De Soto, vol. II, pp. 13, 108.
[55] Ibid., vol. I, pp. 85, 90, 104, 105; vol. II, pp. 13, 24, 113, 123, 125, 136.
[56] Ibid., vol. II, p. 115.
[57] Ibid., vol. I, p. 85.
[58] This description is given in Bulletin 73, Bur. Amer. Ethn., pp. 379-380. Cf. also Bulletin 43, Bur. Amer. Ethn., pp. 133-134.